

The New Jerusalem – Dwelling With God

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The Feast of Tabernacles and the Last Great Day not only picture the time that God will begin to work with all of the rest of mankind who currently have not had their opportunity to be called for salvation, it also pictures the time that the presence of God is going to come down to earth to dwell with mankind. Initially, that'll be through the physical temple we see described in the book of Ezekiel. He will dwell in the Most Holy Place in that temple. And then later when salvation is offered to the rest of mankind, He will dwell directly in them through His Spirit as He does with us today in the New Covenant Church. But ultimately, there's another concept associated with dwelling with God as well, and that's after we receive salvation and actually become God beings. That is pictured in the Bible with the analogy of a city. It's called New Jerusalem. That's the concept of dwelling directly together with God the Father and Jesus Christ in the spirit realm.

Well, today in this sermon, we're going to discuss all three of these concepts and how they apply to the fulfillment of the Holy Days here that we're here keeping -- the Feast of Tabernacles and the Last Great Day. So, if you'd like a title for this sermon, it's:

The New Jerusalem - Dwelling With God

As I mentioned, this pictures the time when God the Father is going to -- His presence will come down to earth and dwell directly with mankind. And to see that, turn over to the book of Ezekiel. It's Ezekiel 43. This is part of several chapters that give an elaborate description of the physical temple that's going to exist during the millennium. And we'll see here that it describes the event where the presence of the Father comes down to dwell directly in that temple. This is Ezekiel 43 in verse 1.

Ezek 43:1 *“Afterward he brought me to the gate, the gate that faces toward the east. 2) And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory. 3) It was like the appearance of the vision which I saw—like the vision which I saw when I came to destroy the city. The visions were like the vision which I saw by the River Chebar; and I fell on my face. 4) And the glory of the LORD came into the temple by way of the gate which faces toward the east. 5) The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple. 6) Then I heard Him speaking to me from the temple, while a man stood beside me. 7) And He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.” (NKJV)*

See, this is the presence of God coming down to dwell in the Most Holy Place, in Ezekiel's temple. Separated from people by a veil, just exactly like He did in ancient Israel in the tabernacle and then the temple. So, let's start off taking a look at this concept as it applied to the tabernacle. If you turn to Exodus 25, what we're going to see here is God specifically instructed Moses to have them build this tent that they called the tabernacle. And one of the purposes of this was for God's presence to dwell directly in the Most Holy Place in that tabernacle, and then to come and to worship Him there. And as we're going to see here when we look at a couple of verses that apply to this, not only was this something that He did with them, it's also going to tell us that that's part of the purpose of why He brought them out of Egypt. It wasn't just to make a covenant with them. Part of that covenant relationship was for the presence of the Father to dwell directly with the Israelites. And to see this start in Exodus 25 in verse 8.

Ex 25:8 *"And let them make Me a sanctuary, that I may dwell among them. 9) According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it."* (NKJV)

And see, this again was one of the purposes of making the tabernacle. Now, if you'll turn over to Exodus 29, we'll see He also explains here that this was fundamental to the reasons why He brought them out of Egypt in the first place. It was not just to deliver them from slavery, and to be free from the horrible environment that they were in, in Egypt. It was to make a covenant relationship with them, and then as part of that covenant relationship to dwell with the people of Israel. And if we'll pick up here in Exodus 29 in verse 43.

Ex 29:43 *"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. 44) So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. 45) I will dwell among the children of Israel and will be their God. 46) And they shall know that I am the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the LORD their God."* (NKJV)

So, it tells us this was fundamentally a part of why He brought them out in the first place. It was to have that relationship with them, and He wanted to dwell among them. He wanted to be their neighbor and have a relationship with them. Of course, as we're going to see as we go through this, that was an Old Covenant relationship where He's separated by a veil. They could only access the Most Holy Place on the Day of Atonement because it's an Old Covenant relationship. But still He wanted to dwell among them.

This is exactly what He's going to do during the millennium as well in Ezekiel's temple. As we know, the tabernacle in ancient Israel was later replaced by the temple. Solomon then built an elaborate building. It was much fancier than the tent -- the tabernacle -- but this served the same type of purpose. This also had a Most Holy Place where the presence of God dwelt. And this is where they did sacrificing just like they did with the tabernacle.

Turn over to 1 Kings 6 and we'll see here the instructions that God is giving Solomon in regards to this temple. But we'll also see another concept here. Not only is He going to talk about how He's going to dwell in the temple, just like He did with the tabernacle. But He clarifies the point here that a condition of God dwelling with mankind is obedience. And we're going to see that this applies to all three of the applications of dwelling with God that we're going to talk about here. But let's pick up in 1 Kings 6 and verse 11.

1 Kings 6:11 *"Then the word of the LORD came to Solomon, saying: 12) 'Concerning this temple which you are building, if you walk in My statutes, execute My judgments, keep all My commandments, and walk in them, then I will perform My word with you, which I spoke to your father David. 13) And I will dwell among the children of Israel, and will not forsake My people Israel.' 14) So Solomon built the temple and finished it."* (NKJV)

Notice how He put it as "if / then". In other words, if you will obey. If you will follow My commandments and you'll follow the instructions I give you, then I will dwell with you and be your God. You will be My people. It was contingent upon obedience. You see, it's important for us to understand in all three applications of the concept of dwelling with God that we're going to talk about today. One being the Old Covenant relationship, like we're discussing here with ancient Israel, where He's in the Most Holy Place, but He's separated by a veil. That was still contingent upon obedience.

Well, the same thing is true for us today in the New Covenant Church where He dwells directly inside us and we are His temple because He dwells inside us. It's not in a building somewhere. It's actually in our bodies and influencing our minds. Well, that's contingent upon obedience as well. If we live a life of sin and we just keep rebelling and don't repent of that, there's a point where He withdraws His Spirit and we lose salvation. It's similar to what He did with ancient Israel. There was a point in their history -- we won't go through all the scriptures addressing this today -- but there was a point in their history where He withdrew His presence from the temple. They still had the building, and they still did sacrifices there and such. But God's presence refused to continue to dwell -- to live with them -- because of their rebellion. Because they wouldn't obey. Because this was an "if / then" situation. If you obey, then I will do this.

Well, as we're going to see here, that also obviously applies to the ultimate concept of dwelling with God, which is the reward of salvation. It's dwelling directly together with the Father and Son in the spirit realm for all eternity. Well, if we don't faithfully endure to the end, we won't make it. We won't be a part of that concept. So, see this applies to all three. And to see this in a little more detail, turn over to Psalm 15. We'll see here a Psalm that is literally dedicated to the concept of dwelling with God. It tells us this criteria. The "if / then". If you obey, then He will dwell with you. And this is in Psalm 15 in verse 1.

Ps 15:1 "LORD, who may abide in Your tabernacle? Who may dwell in Your holy hill?" (NKJV)

Now this is the "if / then". This is what's required to be able to dwell with Him in all three concepts. And this is in verse 2.

"2) He who walks uprightly, And works righteousness, And speaks the truth in his heart; 3) He who does not backbite with his tongue, Nor does evil to his neighbor, Nor does he take up a reproach against his friend; 4) In whose eyes a vile person is despised, But he honors those who fear the LORD; He who swears to his own hurt and does not change; 5) He who does not put out his money at usury, Nor does he take a bribe against the innocent. He who does these things shall never be moved." (NKJV)

Notice it even mentions the concept of being willing to obey Him even when it hurts. In other words, enduring to the end. We're willing to endure through whatever's thrown at us in our Christian lives. That's one of the requirements. Not only to maintain Him dwelling in us as New Covenant Christians through His Spirit, but again, to have the ultimate fulfillment of dwelling with Him. To make it into eternal life. To live in the spirit realm with Them we have to be willing to endure and to continue to obey. Again, even when it's painful. Even when we have to go through things we do not enjoy and we would never choose to go through. That's part of the requirements to dwell with Him. And you can see, again, this applies to all three concepts. An Old Covenant relationship where He's in a building. A New Covenant relationship where He's inside us. Or the reward of salvation which we're going to see is pictured by the analogy of a city. And we'll get to that here in a minute. It's called New Jerusalem. That's dwelling directly together with the Father and Son in the spirit realm.

But let's also notice in the New Covenant concept here -- because as I mentioned, in an Old Covenant relationship, God dwells in a building. It's in a temple, or initially it was a tabernacle. It was a tent, but then later it was a more elaborate, fancy building. But it's sort of the same concept. And in both cases, He was separated by a veil. And it was something that only could be accessed once a year on the Day of Atonement, but His presence was there among the people. Well, it's a more intimate relationship in a New Covenant relationship where we're offered salvation. Then we become the temple. And instead of God dwelling in that building over there, now He dwells directly inside us. We can have a more intimate, direct relationship. To see that, turn over to 1 Corinthians 3 and we'll start reading in verse 16.

1 Cor 3:16 *"Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17) If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."* (NKJV)

And notice he's making a spiritual analogy here. And I'll elaborate on this in a minute. It's going to be important to really understand this, so we don't get tripped up when we talk about New Jerusalem, which is also a spiritual analogy. But notice here, he says that "you are the temple". Notice the concept he's getting across. He's addressing an audience that is used to the concept of there being a building called the temple. And the presence of God dwells in that building over there. And you go to that building to

worship Him and to sacrifice to Him. Now the concept he's getting across is it's not that God lives in that building and you're separated by a veil, now He dwells inside you. And that's what he means by a "temple". But we'll look at that in more detail in just a minute. But turn over to 2 Corinthians 6, we'll just notice another verse that again uses the same spiritual analogy. We'll pick up here in verse 14.

2 Cor 6:14 *"Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? 15) And what accord has Christ with Belial? Or what part has a believer with an unbeliever? 16) And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." (NKJV)*

Again, we're seeing the spiritual analogy that we are the "temple". Now, the reason I keep emphasizing this is a spiritual analogy -- because let's understand the concept of what's being expressed here and what's being said and what's NOT being said here. Because understanding this is going to become real important when we start looking at New Jerusalem so that you correctly understand what's being communicated there. Now, when the Bible tells us that we are the "temple of God", I think we all understand in the New Covenant Church, what that means is God dwells inside us with His Spirit. That He lives within us now rather than in a building.

But let's also notice what it's NOT saying. Is it saying to us that we are the temple, so that means that now inside us some part of your body is an altar? And there's another part that's a table of showbread? And then there's a candelabra? And it's divided because part of your body is the Holy Place, and other parts are the Most Holy Place, and there's a veil in the middle? Is it trying to attach all of those concepts to our body? Obviously not! That's NOT what it's trying to communicate. It's simply trying to communicate the concept to an audience that is used to the concept that God dwells in a building. And they know what a building is. And it's that building over there. And the presence of God dwells there. And you're saying you are the "temple". It's not attaching all those other literal concepts to you. It's saying that instead of Him being in that building, and you have to go there to worship Him, He now lives inside you. And that's all that the concept is expressing.

Now, it's important to understand this concept when we start to look at the New Jerusalem. The analogy of a city picturing the relationship of those who make it into salvation, who then become God beings, dwelling directly together with the Father and Son. Because oftentimes this trips people up because when they read through the scriptures that talk about this -- particularly Revelation 21 and 22 -- which we're going to look at later today. But they get into all of that, and they get confused and don't realize that we're just looking at a spiritual analogy here and understanding what's being communicated and what's NOT being said here. They kind of get tripped up thinking this is a physical city.

So let me kind of break this down and try to make this easier to wrap our minds around. What by definition is kind of the fundamental aspect of a city? Now, if you were to define basically the concept of a city. The way I like to define it is, it's a sizable group of people living together in close proximity with one another. And now let me just kind of give you a basic example here to kind of wrap our minds around this. Now, a lot of you hearing this are probably familiar with the fact that I live in the greater Dallas, Texas area. And I'm just going to use the area where I live just to illustrate a point here. Now, in the greater Dallas area -- you're probably familiar with the fact that there's Dallas, Texas, and there's Fort Worth, Texas, and they're fairly close to each other.

Well, over the years, all the suburbs that have built around them have just kind of built a big monstrosity of a metroplex. It's oftentimes referred to as the DFW metroplex. Because you can drive for miles and miles through all of it. And the only way that you know that you've left one city and gone into the next is because you passed a sign. Because it's just a huge area with a lot of people living in close proximity with each other.

But now just to kind of give this some dimensions, and I'm oversimplifying this for the sake of an illustration. Now, if you were to look at the Dallas-Fort Worth area in general, and again, the dimensions of it are not as simple as what I'm laying out. I'm just kind of making an easy, simple illustration of a picture. If you measured it from the most southern suburbs to the very northern suburbs, it's approximately about 50 miles. The same is true if you looked at it from east to west. Now, again, I'm oversimplifying it. It's not this symmetrical in dimensions. But just think of it as kind of a big square. It's about 50 miles from north to south and 50 miles from east to west.

Now, within that square, you have approximately, roughly about 8 million people that are clustered in that area. That's why it's called a major metropolitan area. You have a huge number of people that live in close proximity with each other. Now, we could take that same number of 8 million people. We could spread them out over an area the size of Texas or even the entire United States for that matter. What we could have if we did that is all of these individuals living individually, single by themselves, remotely away from each other, and no one would call that a city. Because the whole concept of a city is people living together in close proximity.

So, I want you to understand that so that when we start looking at how the Bible uses this analogy you realize what we're talking about. It's a picture of God the Father and Christ living together with all those who make it into the Kingdom in close proximity, directly working with each other. That's the concept. It's not trying to describe a literal, physical city. And to see this, let's start looking at how the promise of salvation is again referred to with this analogy of a city.

Now, turn over to Hebrews 11. We're going to see several references here that again describe the reward of salvation through the analogy of a city. And again, the reason it's describing it like that is because, ultimately, it's all about dwelling for eternity with God

the Father and Jesus Christ in the spirit realm. That's the real concept it's getting across to us. But let's pick up in Hebrews 11 and verse 8.

Heb 11:8 *“By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. 9) By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10) for he waited for the city which has foundations, whose builder and maker is God.” (NKJV)*

Now, if we keep reading through this and notice a couple of references to this, we're going to see this city is called New Jerusalem. And pick up in verse 11.

“11) By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. 12) Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude—innumerable as the sand which is by the seashore. 13) These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14) For those who say such things declare plainly that they seek a homeland. 15) And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16) But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.” (NKJV)

And again, to see what city we're referring to here, just jump over to chapter 12. This is Hebrews 12, and we'll pick up in verse 22.

Heb 12:22 *“But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, ...” (NKJV)*

Notice the city we're talking about, it's the reward of salvation. Again, this is a spiritual analogy, but it's referred to as “Jerusalem”. Let's continue on in verse 22.

“...to an innumerable company of angels, 23) to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24) to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.” (NKJV)

If we turn over to Revelation 3, we'll notice here that Christ also refers to this as “Jerusalem”, but He refers to it as “New Jerusalem”. He adds an extra detail here. So, this will be Revelation 3. We'll start reading in verse 12. But just to share one other observation with you before we do that. If you look through Revelation 2 and 3, there are seven letters here that are addressed to the seven Churches. They all follow a very

similar format. At the end of each of these letters, what you'll see is the statement "To he who overcomes", and it makes a promise to them. And if you start comparing all of them, all of them are referring to the reward of salvation. It'll use different symbolic language of how it describes that reward, but it's always referring ultimately to the reward of eternal life and receiving salvation. But let's notice here in verse 12 how that is pictured here in the letter to Philadelphia.

Rev 3:12 *"He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. 13) "He who has an ear, let him hear what the Spirit says to the churches." ' (NKJV)*

See, He's directly telling us that the reward of salvation -- it's pictured as a city. And this is symbolic language that we're talking about here. Because if you read the promise made in all seven of the letters, you're going to see lots of symbolic language that's used there. But it's always getting down to the promise of eternal life and salvation. Dwelling directly together with the Father and Son for all eternity is what it's referring to here.

But again, we've noticed here in several references that the reward of salvation is pictured as a city. And that city is referred to as "New Jerusalem". New Jerusalem is described in its greatest detail in Revelation 21 and 22. We're going to spend the rest of the sermon going through the details here to understand these two chapters and what they're talking about. So, turn over to Revelation 21. And as you turn to this, if you've got a ribbon in your Bible, you probably want to put it here in Revelation 21. Because as we go through a lot of the rest of the sermon here, we're going to turn to other scriptures kind of back and forth here to Revelation 21 a lot. So, it'll make it easier for you if you've got a ribbon, again, just put it in Revelation 21. Because we're going to flip back and forth here quite a bit for the rest of the sermon.

The first thing that we need to address here is understanding the timing of Revelation 21 and 22. Because in my history in the Church of God -- most of you are aware I grew up in the Church of God since birth. Throughout all of my life, typically what's been taught in the Church of God -- and honestly what I believed for the majority of my life -- was an incorrect timing of how Revelation 21 and 22 should be applied. The reason I say that is because we typically assumed that Revelation 21 and 22 came in a time sequence after the end of Revelation 20. Because at the end of Revelation 20, you have basically the final judgment there at the end of the Eighth Day period. You have all those who rebelled and didn't endure to the end to receive salvation and they're tossed in the lake of fire. It even tells you that death and the grave were thrown in the lake of fire, and that concludes physical life on earth. Well, then we pick up in chapter 21 and we assume, okay, well this must be afterwards and there's no more physical anymore. But as we read through this, what we're going to notice here is there are multiple references in Revelation 21 and 22 that we really can't explain if we make the assumption that no more physical human beings exist.

So, first of all, we have to solve that problem. Because we're going to notice here -- just to give you a snapshot -- we're going to see scriptures that refer to offering the Holy Spirit to physical human beings. We're going to see references to the lake of fire and the second death. That those who do not overcome will wind up being thrown in the lake of fire. Well, that's not really a relevant reference if you don't have physical human beings anymore. We're going to see references to the "healing of the nations". Well, why would spirit beings who are now impervious to any physical problems and have made it into the Kingdom, why would they need healing? See, there's multiple references in these chapters that you have to allow for physical life to still exist for any of this to make sense.

So, what we're going to see as we break this down and go through this is we have two concepts going on. Because we have New Jerusalem being talked about which we're going to see is a spiritual analogy that's describing the Firstfruits who have made it into the Kingdom. As we're going to see it's directly described here in these chapters as "the bride the Lamb's wife". That's the Church who marries Christ in Revelation 19, who've made it into the first resurrection. They've made it into salvation. They're dwelling directly together with the Father and the Son in the spirit realm. But physical human beings still exist as well and they're being worked with.

As we're going to see -- and I'll break this down as we go through these chapters -- but just to give you the overview. Instead of looking at Revelation 21 and 22 as coming in a time sequence after the end of chapter 20, think of them more as something that is concurrent. You should take Revelation 21 and 22 and overlay them on top of Revelation 20. Because that's the timeframe that's being discussed. But let's just unpack some of the details here to understand that. So, the first thing we need to look at in Revelation 21 is the first four verses here. Because there are several statements here that are oftentimes misinterpreted, and that creates all the misunderstandings in terms of placing the timing. And again, if we assume then that it's in a time sequence after Revelation 20 and the physical doesn't exist anymore, then we wind up in a situation where you've just got to do a lot of mental gymnastics to try to get around obvious statements here. But let's just read through these first four verses and then we'll start unpacking it all.

Rev 21:1 *"Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2) Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."* (NKJV)

Notice that comparison, because who is the "bride adorned for her husband"? It's in Revelation 19, it's the Church. It's the Firstfruits who make it into the Kingdom who marry Christ. Now, keep that in mind. That's going to become important here. But then in verse 3.

"3) And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God

Himself will be with them and be their God. 4) And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.” (NKJV)

Now, there are multiple statements in these four verses that oftentimes get misunderstood and take us in the wrong direction. And then we get locked into the idea that the physical no longer exists at this point. The first thing we need to understand is in verse 1, where it refers to “new heaven and new earth”. I'm just going to summarize a lot of details here because there's a sermon on my website and even a study paper that directly addresses “new heaven and new earth”. So, you can just go to my website and study that in detail if you'd like. If you're watching this sermon on YouTube, there's a link right below this video that you can just click on. It'll take you straight to my website.

But just to summarize “new heaven and new earth” for you, the key to understanding that is Isaiah 65 and 66. Now, we'll briefly look at chapter 65 today, but we're not going to go through those in detail. But the reason I mention that is because if you read through those chapters, they both mention “new heaven and new earth”. But then read the context around it. What you're going to see is it refers to physical human beings who are building houses. They're planting vineyards. It refers to their long lifespans. It even mentions the concept of death. It mentions them keeping the Sabbath. It mentions things that make it very obvious you have to have physical human beings for any of this to make sense.

The key in understanding it is “new heaven and new earth” refers to the healed earth at the beginning of the millennium. The wonderful utopian Garden of Eden environment that you see described in all the millennial scriptures. Because at the end of the Day of the LORD -- it's pictured by the Feast of Trumpets. By the time the Day of the LORD is finished, the earth will be obliterated. Just destroyed to the point it can barely sustain human life. As we know, for the earth to change into the Garden of Eden environment that so many of the millennial scriptures refer to, God has to heal the earth supernaturally to change it from this destroyed state that it's in at the end of the Day of the LORD to this utopian millennial Garden of Eden environment. That's what “new heaven and new earth” refers to. And again, if you read through Isaiah 65 and 66, that becomes pretty obvious. Because you've got physical human beings who are building houses, planting vineyards. It refers to their lifespans and even mentions the concept of death. That's obviously what that refers to. It's not referring to a spiritual planet after the physical is gone.

The other concept we need to understand here is the reference at the end of verse 1.

“...Also, there was no more sea.” (NKJV)

Now, oftentimes we interpret that very literally and we assume, well, it must mean there's no more bodies of water. Now, keep in mind, we're in the book of Revelation. This is a book that has lots of figurative symbolic references in it, as well as literal. You can't look at everything as symbolic. You can't look at everything as literal, because this

book is packed full of both. So, you have to consider both options. Now, if you realize that “new heaven and new earth”, this is the healed earth at the beginning of the millennium. Because you have the picture here of seeing all of this and then the New Jerusalem coming down from heaven. And again, it's like “a bride prepared for her husband”. You have basically the bride of Christ coming down from heaven.

Because if you notice the sequence of events in the book of Revelation. In Revelation 11, that's when the seventh trumpet is blown. That's when the resurrection takes place. Revelation 14, you've got the Firstfruits pictured in heaven before the throne of God the Father. Well, obviously they have to come down to earth at the beginning of the millennium. It is one of the events that has to take place here. That's what's being pictured. What would also be true in that time frame? Satan has already been bound. That's the fulfillment of -- one of the fulfillments of the Day of Atonement is Satan being bound. Him and his demons not being able to affect mankind. And they're basically imprisoned for a thousand years.

Now, why do I connect that with “no more sea”? Now, if you think about this, how is Satan often pictured in the Old Testament? He's symbolically pictured as a sea creature named “Leviathan”. Now, you'll see that in Job 41. You'll see that throughout Psalms. There are numerous references in the Old Testament that I won't take time to go through today. But again, there are study papers on my website, not only addressing “new heaven and new earth”, but also New Jerusalem that will go into this in more detail and will quote all of these scriptures for you. But what you'll notice is Satan is pictured as a sea creature named “Leviathan”. And his domain is the “sea”. That is how it's described.

Now, just logically ask yourself the question, is Satan literally a sea creature who lives in the literal ocean? Well, obviously not. He's a spirit being. But again, he's symbolically pictured as this sea monster who lives in the “sea”. His domain is the “sea”. But also think about how the beast powers that are described in Daniel and Revelation are described. Now, we know they're not literal animals or the beasts of which they're symbolically pictured as. They're actually political empires. But how are they pictured in Daniel and Revelation? As these animals rising up out of the “sea”. You see, the “sea” symbolically in the Bible is Satan's domain. When Revelation 21 and verse 1 here says there's “no more sea”, it's not saying there are no more bodies of water. It's referring to Satan has been bound and he's not in the picture. It's a symbolic reference. Now, let's just continue on in verse 2.

Rev 21:2 *“Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”* (NKJV)

Now, as I mentioned, remember “a bride adorned for her husband”. As we know, Christ is the husband. The Church, the Firstfruits are the bride. That's the marriage described in Revelation 19. They're now being pictured as coming down to earth is what it's talking about. Now, notice verse 3.

“3) And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.” (NKJV)

Now, the key word in this verse is the word “men”. If we look at the Greek word there that’s translated as “men” in English. It means exactly what we take the English meaning to mean. Now, to share with you this word. It’s transliterated into English as “anthropos”. It’s Strong’s # 444, and the definition I’m going to read to you comes from The Complete Word Study Dictionary of the New Testament by Spiro Zodhiates. He defines it as:

“Man, a generic name in distinction from gods and the animals. In the NT, used to make the distinction between sinful man, whose conduct, way, or nature is opposed to God...A man or woman, an individual of the human race, a person....Spoken in reference to his human nature, a man, i.e., a human being, a mortal. Here is included the idea of human infirmity and imperfection, especially when spoken in contrast to God and divine things.”

It’s referring to physical human beings. When it’s saying that “the tabernacle of God is with men, and He will dwell with them”, it’s describing exactly what we read earlier in Ezekiel 43. Where God’s presence comes down. He’s going to be in Ezekiel’s temple, and He’s dwelling with physical men. That’s what it’s referring to here. And just to share with you a little more weight for this. When this concept was pointed out to me a few years ago, I was pretty skeptical. I was resistant to this idea because I’d grown up all of my life believing Revelation 21 and 22, well, there’s no more physical around at that point. So, when I looked at this Greek word, I was searching the Bible to try to find a reference where this was referring to formerly physical men who are now spirit beings.

So, I searched through all of John’s writings. Not only the gospel of John, his epistles, and the book of Revelation, to see if John ever used this word to refer to former physical human beings, who are obviously now being referenced, but in the context being discussed, they’ve made it into the Kingdom, and they’re spirit beings. John never did that. He has the opportunity in Revelation 7 and Revelation 14, and he never does that. It’s referring to physical human beings. Again, what’s being described is exactly what we read in Ezekiel 43, where God’s presence is coming down to dwell with physical men in a physical temple. But now let’s look at verse 4, because this one oftentimes trips people up as well.

Rev 21:4 *“And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.” (NKJV)*

Now, oftentimes we interpret this to mean the concept of death is simply done away with. The problem with that is if you keep reading, when you get down to verse 8, which we’re going to look at here in a minute, it talks about the second death. It talks about those who don’t overcome. Well, they’re going to go in the lake of fire and they’re going

to face the second death. Well, we have to have an explanation of these verses where we don't have a direct, blatant, irreconcilable contradiction between them. We have to have an explanation that they can both be true at the same time and the Bible doesn't directly contradict itself.

Well, to shed a little light on this, I want you to first of all just notice the pattern in these four verses that we read. It starts off with a reference of "new heaven and new earth". It tells us sorrow and crying are done away with. And then we have this reference to "no more death". Now, let's turn over to Isaiah 65. And again, I suggest you put your ribbon here in Revelation 21, because we're coming right back. But turn over to Isaiah 65, because as I mentioned previously, Isaiah 65 and 66 talk about "new heaven and new earth". And the context of events here can only be explained if we allow for physical human beings to exist. But I want you to also notice a similar pattern here that I think helps explain this reference to "no more death". Start off here in Isaiah 65 in verse 17.

Is 65:17 *"For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. 18) But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. 19) I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying."* (NKJV)

It is just like Revelation 21. We have "new heaven and new earth", and sorrow and crying are done away with. And now let's notice verse 20.

20) "No more shall an infant from there live but a few days, Nor an old man who has not fulfilled his days; For the child shall die one hundred years old, But the sinner being one hundred years old shall be accursed." (NKJV)

Now, notice for starters, the concept of death is mentioned. So that still exists in some form. But it's very different from how we think of death today. Now, just to clarify verse 20 a little more. If you look in a number of translations, you'll find a number of slight nuances that you can look at. The exact meaning of verse 20 is a little different depending upon which translation you look at. In my opinion, the New Living Translation translates this verse a bit clearer. So let me just read this to you. And again, this is the same verse 20 here from the NLT.

20) "No longer will babies die when only a few days old. No longer will adults die before they have lived a full life. No longer will people be considered old at one hundred! Only the cursed will die that young!" (NLT)

Notice we're talking about very long lifespans, people living for centuries. And we're saying that only the accursed would die as young as 100. Now, that's a very different way of looking at death than we're used to in our lifetimes and throughout all human existence. I mean, just to give you some basic numbers. If you look at average life expectancy in the United States today, for men and women, they're both roughly around the mid 70s. Now, obviously you have people who live into their 80s or sometimes even

into their 90s, and you have people who die a lot younger. But the average is typically around the mid 70s. So, what that means is what we consider normal is that people live about seven or eight decades and then they die. And death is the normal course of events at that point. Well, if you're now in an environment where someone dying at 100 is rare. And that's considered cursed, and people are living for centuries. How might you describe that? Compared to our world, that's kind of like "no more death". And I think that that's the logical way to solve this.

Because if we turn back over to Revelation 21, and let's keep reading, what we're going to notice is statements that can only apply if we have physical human beings. And we're going to see the concept of death spoken of. So, we have to have an explanation where verse 4 of Revelation 21 and verse 8 are not in a direct irreconcilable contradiction with each other. So, let's pick up now in verse 5.

Rev 21:5 *"Then He who sat on the throne said, 'Behold, I make all things new.' And He said to me, 'Write, for these words are true and faithful.' 6) And He said to me, 'It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.'" (NKJV)*

Now we're about to see this is a statement about offering the Holy Spirit to physical humans. We have to have physical humans for that to be the case. And to see that that's what's happening here, all we have to do is read verse 7 and 8.

"7) He who overcomes shall inherit all things, and I will be his God and he shall be My son." (NKJV)

If you only have spirit beings who've made it into the Kingdom, there wouldn't be any need to still overcome. That would be in the past. Now pick up in verse 8.

"8) But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death." (NKJV)

Notice we have the concept of death directly mentioned. We have an explanation for verse 4 that doesn't just directly and irreconcilably contradict verse 8. Obviously, I think verse 4 is more correctly interpreted in terms of these very long lifespans that redefine death as we understand it. Because obviously, in verse 7 and 8, we still have physical human beings who have to overcome. And, if they don't overcome, they get thrown in the lake of fire. But let's also notice here, if you look back at verse 6, notice that very last sentence.

"...I will give of the fountain of the water of life freely to him who thirsts." (NKJV)

This is obviously a reference to what Christ talked about in John 7. Turn over to John 7. We'll see here that Christ makes the announcement on the Last Great Day or the Eighth Day, as the Bible also refers to it, and says that now everyone can come to Him and

receive the Holy Spirit. Now salvation can be offered to them. Because what we're seeing here -- as I mentioned, there's three concepts of how dwelling with God applies. One is He's in a physical temple, behind a veil. Where He's separated, but His presence is there directly dwelling. Well, that obviously applies during the millennium. What Christ tells us here during the Eighth Day, He's offering salvation to everyone. Now God can dwell directly inside you. That's what Revelation 21 is referring to there in verse 6. But let's just notice here in John 7, verse 37.

John 7:37 *"On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. 38) He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' 39) But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified."* (NKJV)

So, we can have the Bible interpret itself. And it tells us exactly what Revelation 21, verse 6 is talking about. It's talking about the progression that will take place during the fulfillment of the Feast and the Eighth Day. In the millennium, God dwells in a temple. But then in the Eighth Day, He's offering salvation to them. And see, obviously we have to have physical human beings here because we're talking about offering salvation to them and then their need to overcome and then the punishment if they don't overcome. You have to have physical human beings for that to be relevant. Now turn back over to Revelation 21. Now we're going to look in more detail again at the description of New Jerusalem. Pick up here in verse 9.

Rev 21:9 *"Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, 'Come, I will show you the bride, the Lamb's wife.'" (NKJV)*

Now, we know who "the bride, the Lamb's wife" is. That's the marriage described in Revelation 19. That's the Firstfruits who make it into the Kingdom of God. That's who would be coming down at this point. But now let's continue. He says he's going to show him "the bride, the Lamb's wife". Now let's notice what he shows him in verse 10.

"10) And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, 11) having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal." (NKJV)

So, he's saying, I'm going to show you "the bride". And he shows him the city. The city is a spiritual analogy. Again, it's not a literal city. It's a spiritual analogy describing the concept of the resurrected Firstfruits, who are now God beings, dwelling in the spirit realm directly together with the Father and Son for all eternity. And if we just keep reading, notice the symbolism that's used to describe this city. And again, this is an analogy. It's not a literal city. But each of these comes back to a symbolism that tells

you we're describing spiritual Israel. Spiritual Israel is the Church. These are the resurrected Firstfruits. Let's just keep reading here and pick up in verse 12.

"12) Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: 13) three gates on the east, three gates on the north, three gates on the south, and three gates on the west." (NKJV)

And notice there's a wall around the city and, all the gates, they're all named with the tribes of Israel. Why do you put a wall around a city and have gates? It's to control access. You put the wall up so people can't just enter anywhere. You force them to come through the gates because that way you can control entry. But again, this is all saying you've got to be part of Israel. You've got to come through these Israel gates to be able to get into this city. Well, turn over to Romans 2 and we'll see here again, spiritual Israel, that's the Church. That's the New Covenant Church. These are the Firstfruits, who've made it into the Kingdom. They've been resurrected to eternal life. That's who's being described here. But notice here in Romans 2, and we'll start reading in verse 25.

Rom 2:25 *"For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. 26) Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? 27) And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? 28) For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29) but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God." (NKJV)*

And Paul says this even more directly in the book of Galatians. So, turn over to Galatians 6. We'll see here, Paul refers to the New Covenant Church as the "Israel of God". In other words, they're spiritual Israel. Pick up in verse 14 of Galatians 6.

Gal 6:14 *"But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. 15) For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. 16) And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God." (NKJV)*

See what Revelation 21 is telling us by picturing the wall and the gates all named by the 12 tribes of Israel. Again, this is a spiritual analogy. Because what is he describing? "The bride, the Lamb's wife". And he shows him the city. It's a spiritual analogy. And we're seeing the resurrected Firstfruits being pictured here. They're dwelling together with the Father and Son directly in the spirit realm. And again, if we turn back over to Revelation 21, we'll keep seeing this same theme just keeps popping up in all of the symbolism laid out here. It just keeps hammering this same point.

And so, this is why I emphasized when we started, that when you look at the analogy of we are the “temple” today having the Holy Spirit in us. God dwelling in us. We are His “temple”. It's a spiritual analogy. It's not saying that we have an altar inside us, and we have a veil that separates the Most Holy Place from the Holy Place, and there's a candelabra and a table of showbread. It's not communicating that. It's saying that God dwells inside us. And a temple is a concept that we understand. Well, a city is a concept that humans understand. A group of people living together in close proximity as neighbors, interacting with each other. That's what we're talking about here. It's presenting this in a way that human beings can understand a spiritual concept. Now let's pick up in verse 14 of Revelation 21.

Rev 21:14 *“Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.” (NKJV)*

Notice the “foundation of the Apostles”. Now this is very easy to interpret. Again, keep your finger or your ribbon here in Revelation 21, and just turn over to Ephesians 2. Because it's going to directly tell us that it's the New Covenant Church that has as its foundation as the 12 Apostles. This is Ephesians 2, in verse 19.

Eph 2:19 *“Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, 20) having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, 21) in whom the whole building, being fitted together, grows into a holy temple in the Lord, 22) in whom you also are being built together for a dwelling place of God in the Spirit.” (NKJV)*

Notice again how it's picturing the Church as a building. It's an analogy. It's not saying we're a literal, physical building. It's an analogy to express a concept. That's what's happening here in Revelation 21. But just notice how all of the symbolism here keeps tying back to describing where the angel says to John, “I will show you the bride, the Lamb's wife”. In other words, the resurrected Firstfruits. Because that's what we're describing. The resurrected and now spirit beings at this point, Firstfruits, dwelling directly together with the Father and Son in the spirit realm. So, now pick up in verse 15.

Rev 21:15 *“And he who talked with me had a gold reed to measure the city, its gates, and its wall. 16) The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal.” (NKJV)*

Now, pay attention to the fact that it's describing a giant cube. Because it says it's not just its length and its width. Its height is the same. Now just to further explain the analogy here -- earlier in the sermon, I used the Dallas-Fort Worth area in Texas here where I live as an illustration and an example. And I mentioned in that illustration -- I made a simplistic comparison because the Dallas-Fort Worth area is not as symmetrical as I'm describing here. But again, just as an easy reference, I said it's about 50 miles from north to south. From the northern suburbs all the way to the southern suburbs. And

the same with east to west, if you measure it across. Notice I never said, and it's 50 miles tall as well. Because nobody describes a city like that. Cities don't work like that. We measure them in terms of length or width in terms of the area they cover. Nobody ever says, and it's 50 miles tall. Because that's just not a concept we apply to cities. But again, keep in mind, everything that we've been describing here in New Jerusalem -- again, it's a spiritual analogy. There's a theme that keeps popping up every time. It's describing spiritual Israel.

But then there's another concept that this is going to reveal to us. Keep in mind that concept of a cube and the equal measurements with the height being the same as the length and the width. But now let's notice the dimensions of the Most Holy Place in the temple. In the physical temple that Solomon built. Turn back over to 1 Kings 6, and this time we're going to pick up in verse 16.

1 Kings 6:16 *"Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with cedar boards; he built it inside as the inner sanctuary, as the Most Holy Place."* (NKJV)

Now remember, the Most Holy Place, that's where the presence of God dwelt. That was the area that could only be accessed once a year on the Day of Atonement, that was separated by the veil. Pick up in verse 17.

"17) And in front of it the temple sanctuary was forty cubits long. 18) The inside of the temple was cedar, carved with ornamental buds and open flowers. All was cedar; there was no stone to be seen. 19) And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the LORD there." (NKJV)

Because the Ark of the Covenant, that went in the Most Holy Place. And now notice verse 20.

"20) The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar." (NKJV)

Notice the Most Holy Place was a cube. It had the same dimensions, length, width, and the height. The point we're getting at here is the way it's describing New Jerusalem, the measurements are a big cube. It's a big, giant, Most Holy Place is what it's getting at. The concept being presented is that's where the presence of the Father dwells. Well, now we can dwell directly together with the Father and the Son. As we'll see later in Revelation 22, it mentions you can even see His face. Because even Moses, even though it says, he talked to Him "face to face", that meant direct communication. When he was at Mount Sinai, he asked, "Can I see your face? I want to really see you." And God said, "No, you can't see Me and live to tell the story." Well, in the spirit realm we will be able to see His face. So, this is the concept of what it's getting across to us. So, turn back over to Revelation 21, and we'll finish up the chapter here. Now we'll pick up in verse 17.

Rev 21:17 *“Then he measured its wall: one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. 18) The construction of its wall was of jasper; and the city was pure gold, like clear glass. 19) The foundations of the wall of the city were adorned with all kinds of precious stones:...”* (NKJV)

Now I'm going to skip over the rest of verse 19 and verse 20, because I always butcher the pronunciation of all these precious stones reading through it. But just take note of the fact, if you look over those, these are like gems and precious stones. Something we would describe as a “special treasure”. Now pick up in verse 21.

“21) The twelve gates were twelve pearls: each individual gate was of one pearl. And the street of the city was pure gold, like transparent glass.” (NKJV)

Now pay attention to the fact that these are all things that you would describe as treasure. As a special treasure -- these unique stones that are here. The reason being is that we've noticed throughout all of this, God has described all of this with all these spiritual analogies that keep leading back to the Church being symbolically pictured here. Well, let's notice that with both Old Covenant Israel and with the New Covenant Church, He describes them as His “special treasure”. Now, just turn over to Exodus 19. We'll just briefly notice here, this is the chapter when He's first introducing the concept of making a covenant with ancient Israel. This is right after they have arrived at Mount Sinai. But let's just jump into the context of chapter 19 in verse 5.

Ex 19:5 *“Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. 6) And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”* (NKJV)

Now, in the New Testament in 1 Peter, Peter directly refers to this verse, but he applies it spiritually to the New Testament Church. So, let's notice here in 1 Peter, in chapter 2, in verse 9. Now, notice again, he's going to directly refer to what we just read here, but he's in this case applying it to the New Covenant Church.

1 Pet. 2:9 *“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10) who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.”* (NKJV)

So, you can see here, once again, we see symbolism that keeps tying back to exactly what the angel said to John. Because what did he say in Revelation 21 there when he started introducing New Jerusalem? “I will show you the bride, the Lamb's wife.” And what did he show him? He showed him a city. It's a spiritual analogy. And as we look at all the symbolism there, it keeps tying back to describing for us spiritual Israel. Now turn back over to Revelation 21, and we'll finish up here. We'll pick up in verse 22.

Rev 21:22 *“But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. 23) The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. 24) And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it.”* (NKJV)

Now, in my New King James here in verse 24, there's a little number “1” there, and then in the margin, it says that most translations don't have the words “of those who were saved”. Now, to show you what most translations translate this as, I'm going to read this verse to you from the New Revised Standard Version.

“24) The nations will walk by its light, and the kings of the earth will bring their glory into it.” (NRSV)

In other words, it's providing light to the world. The light of the truth. Because what's being described here? As I mentioned, don't think of Revelation 21 and 22 as in a time sequence after the end of Revelation 20. Think of them as overlaid on top of Revelation 20. They're concurrent. Because what's being described here is the resurrected Firstfruits who are now God beings, dwelling directly together with the Father and Son in the spirit realm. But they're providing light to the rest of mankind. They're working with the rest of mankind. And then just continue now in Revelation 21 in verse 25.

*“25) Its gates shall not be shut at all by day (there shall be no night there). 26) And they shall bring the glory and the honor of the nations into it. 27) But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life. **Rev 22:1** And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 2) In the middle of its street, and on either side of the river, was the tree of life,...”* (NKJV)

Now, notice that reference. The tree of life is the opportunity for salvation. The book of life is the record of salvation. The tree of life is the opportunity. You have to have physical human beings to be offering them this. And just continue reading the verse.

“...which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.” (NKJV)

Again, just ask yourself a logical question. If Revelation 21 and 22 are -- there's no more physical and there's no more physical human beings that exist, and now it's all just spirit beings who made it into the Kingdom. Why would they need healing? Why would spirit beings who've already obtained salvation need healing? They wouldn't. Obviously, this is concurrent with Revelation 20. It's not after it in time. In verse 3.

“3) And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. 4) They shall see His face, and His name shall be on their foreheads. 5) There shall be no night there: They

need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.” (NKJV)

See, brethren, what New Jerusalem is describing for us is the reward of salvation. That's what we will be doing during the fulfillment of the Feast and the Eighth Day. The millennium, and then the Eighth Day period afterwards. We'll be a part of New Jerusalem. We will be in the spirit realm, dwelling directly together with the Father and Son. But we'll be working with the rest of mankind and reigning with Them. Reigning with Christ for a thousand years during the millennium. The Bible is not as clear what exactly our role is during the Eighth Day period, but we'll be supporting Their efforts. And then, ultimately, everyone else who successfully endures to the end during the Eighth Day period -- they will have the resurrection to eternal life as well and get to dwell forever, for all eternity in the spirit realm with the Father and Son.

So, brethren, as we continue to keep this Feast of Tabernacles and then the Eighth Day, we can look forward with great joy to the time when God will dwell with mankind. Initially, He will dwell again in a physical temple during the millennium in Ezekiel's temple, behind a veil, but still working with all of mankind. During the Eighth Day, His spirit will then be able to dwell directly in them. And then later, when all of those who successfully make it into the Kingdom of God -- they will join the spirit realm with the rest of us and dwell for all eternity with the Father and Son.